

MISS HOLLEY AT LEONMINSTER.

MR. GARRISON:

Of those 'liberal Christians' who manifested such 'severity and illiberality' as to open their church for Miss HOLLEY's lecture, and whose action in that respect was such a 'libel on the pure principles of Unitarianism,' there are a few who take THE LIBERATOR, and, of course, have read F. H. D.'s very indignant rebuke. The storm of indignation has passed over our heads; and now, after having arranged our garments and brushed the dust from our eyes, we feel a desire to present the picture, representing Miss HOLLEY's visit to this place, in a little different, and, as we believe, truer light.

We also heard Miss HOLLEY's last lecture, and would bear willing testimony to its great excellence; and, perhaps, we also should have been 'perfectly delighted,' had we not failed to hear any of that 'language so strong and denunciation so severe' as gained, in our friend's imagination, at least, such 'warm admirers.' The character of Miss HOLLEY's address, and the manner of her speaking, were far better described in the letter of your correspondent from West Brookfield, and published in the same number of THE LIBERATOR. In it we find the following description: 'Her manner is very earnest and impressive, and her appeals to the people are so touching, that few can listen to her without being moved.' That gives precisely the impression left upon the minds of the audience here. 'Earnest, impressive, touching' was her manner, but not denunciation. It reminded us very forcibly of your own candid, faithful and effective exposition of the truth.

F. H. D. says, that at the last lecture, nearly six hundred persons were present, and that the sum of seven dollars was contributed; and regrets that a part of that should be paid for the use of the hall. Now, it is very possible that even that small sum might have been smaller, if the meeting had been in one of the churches instead of the town hall. At the close of the lecture, the speaker appealed to the generosity of the audience for the very purpose of paying the expense for occupying the hall. We know at least of one individual, who gave an inconsiderable part of the whole contribution, and who would not have given any thing, if the meeting had been held in the church. Many others probably gave their mite for the same reason. Therefore, it may be, that the loss from having the meeting in the public hall, rather than in a sectarian house, was more apparent than real.

In regard to the 'Committee on the house,' by which, we suppose, your correspondent means the Prudential Committee of the Parish, and at whose action 'not a few abolitionists and some church members were highly indignant,' we have only this to say—that they merely carried out what they supposed to be the will of the Society, without assuming any responsibility in the matter, and also without consulting their individual preferences. The committee think it incumbent on them to act in accordance with the wish of the Society, however differently each individual might do, if the church was his own property. Having only the care of the house, and not the ownership thereof, they restrict it to such uses as the owners desire, and so feel no conscience in the case. And, probably, they will be just as likely to do differently because F. H. D. calls the act 'un-Christian,' as the Free Soilers will be to cease voting on account of the sneers of your correspondent; or as you yourself, Mr. Garrison, will be, to turn from your self-sacrificing course of labor, because the mass of men call you 'infidel.'

Your correspondent thinks, also, that the zeal of some seems to grow cold. Perhaps it arises from the fact that F. H. D. acknowledges no zeal in the anti-slavery cause, which does not flow in a particular channel, and recognises no stars in the firmament of freedom that are not seen through a peculiar kind of telescope. F. H. D. forgets that other people sometimes like to do things in their own way.

But, laying aside our friendly railery, does our friend F. H. D. suppose her letter will do any good to the cause of freedom? Will it make any friends of 'poor, bleeding humanity'? Does not its tone smack of the spirit of the Pharisee of old, who 'thanked the Lord he was not like other men, extortioners, adulterers, or even like this publican, &c.'? There may be just as much illiberality, and quite as much self-righteousness, manifested by coming out of the church and political organizations, as by staying in them. We may take either course from a pure motive and conscientious sense of duty, or we may be moved by the same feeling as prompted the prayer of the Pharisee. The world has seen one example of the power of Truth, spoken and lived out in the spirit of brotherly kindness and love; and the more we imitate that example, the more shall we speed the cause of truth and human freedom.

Yours for freedom,
A FEW UNITARIANS.

ANNUAL MEETING OF THE NORFOLK ANTI-SLAVERY SOCIETY.

This meeting was held at Port Norfolk on Fast Day (Thursday, April 7th.) In the public announcement of the meeting, encouragement was given that Mr. GARRISON would be among the speakers. It was, however, impossible for him to attend, much to the regret of the whole meeting. The hope was expressed that he would ere long come and talk to the people of Port Norfolk, in the Methodist church, which is generously offered for such a service by Mr. Manning, the present pastor and preacher.

EDMUND QUINCY called the Convention to order, and occupied the morning session with remarks showing the principles of the anti-slavery movement, and the progress of this great cause. At 2 P. M., the meeting reassembled, according to adjournment. The following resolution was offered:

Resolved, That the Fasts and the Sabbaths of this nation are false and detestable, so far as they do not propose the immediate and unconditional liberation of our brethren in bonds, and inculcate that rest of universal brotherhood which the great Father provides for and offers to his children of the human family, without respect to persons.

On this Resolution, DANIEL FOSTER first addressed the Convention. At the close of his remarks, the following officers were chosen for the year ensuing—

EDMUND QUINCY, of Dedham, President.
RICHARD CLAPP, of Dorchester; SAMUEL PHILLIPS, of Brookline; EDWIN THOMPSON, of East Walpole; ABNER BELCHER, of Wrentham, and ELIAS ALLEN, of Medford, Vice Presidents.

WILLIAM I. BOWDITCH, of Brookline, Corresponding Secretary.

ANNE W. WESTON, of Weymouth, Recording Secretary.

CORNELIUS COWING, of West Roxbury, Treasurer.
ELIAS RICHARDS, of Weymouth; JOHN C. WYMAN, of Dedham; H. W. BLANCHARD, of Dorchester; GEORGE GREENE, of Milton; FRANKLIN WILLIAMS, of Roxbury, and LAWSON D. GRAY, of Walpole, Counsellors.

EDWIN THOMPSON then addressed the convention, with the introductory remark that he should not have attended a meeting on that day of any slight importance or interest to his mind. He spoke some three quarters of an hour, to the entire acceptance of the audience. Mr. Thompson was followed by LEWIS FORD, of Abington, who made a timely and earnest speech, on our responsibility touching the various so-called religious organizations and the Government; showing when they were to be supported and when to be opposed. He also showed that the Bible would be doomed, if the interpretations of Moses Stuart and John Taylor were well-founded and true. The President made a few remarks respecting political action, in reply to Mr. Thompson, and then the meeting adjourned, to meet for the closing services at 7½ o'clock in the evening.

The most of the evening was occupied by the President in taking a survey of the moral stock of the Union. The result seemed to be hopeless bankruptcy.

Mr. MANNING, the Methodist clergyman, who had been an attentive listener at the afternoon and evening sessions, followed, saying that his heart was in the right place, and that he went as far as any of the speakers in opposition to slavery. It is a commendable fact, that his action has a correspondence to his profession. Let abolitionists rally and sustain ministers, without respect to their denomination, who take the anti-slavery platform and maintain free discussion, as Mr. Manning does.

DANIEL FOSTER, in a few closing remarks, gave a succinct account of the seizure and re-enslavement of Thomas Sims, by the proud and unprincipled slaveholders of Boston.

The Finance Committee collected between seven and eight dollars, which leaves for the State Society \$2.25, after paying expense of hall and other incidentals. At 9½ o'clock the Convention adjourned—a most interesting and valuable meeting—to assemble again at the call of the officers of the county society.

NORFOLK.

April 8th, 1853.

MEETINGS AT ABINGTON.

FRIEND GARRISON:

We had a good meeting here in our Town House Sunday, all day and evening. The meetings in the day time were devoted principally to what are called 'spiritual manifestations.' The speakers were S. C. Hewitt, J. M. Spear and H. C. Wright. Our friend Wright not being advertised, we were agreeably surprised at his appearance; and although he bears the marks of time on his outer man, having fought in this moral battle twenty-five years, he seems as fresh as ever, and proves his fidelity to God by his love of his fellow-man. He is as earnest and uncompromising now as he was when I first heard him, nearly twenty years ago. May God give him grace equal to his day, and many jewels as the crown of his rejoicing!

In the evening, Miss HOLLEY gave us one of her deep, solemn and impressive lectures, which, coming from the heart, must have reached the heart of every one present. The house was well filled with an attentive and respectful audience, most of whom, I doubt not, were sorry when she closed her lecture. O that we had a thousand such women as she to go through the length and breadth of this guilty nation, proclaiming the gospel of freedom and Christianity!

When woman's heart is bleeding,
Shall woman's voice be dumb?

After Miss Holley's lecture, Mr. Wright and Mr. Spear made some remarks on our ungodly Union, confirming what Miss Holley said in relation to a slave woman and her two children whom she saw in Boston recently, and who, after trying to get employment in that city of ministers and churches, were sent off to Canada, because Massachusetts could not protect them.

What is a government that pays men for hunting and catching fugitive slaves but an atheistic government!—practically denying that God has 'made of one blood all nations of men, to dwell on all the face of the earth.' And what are those who give their voluntary support to such a government but practical atheists! Yet, we are told by men who stand high in Church and State, that this is a Christian government,—the land of the free, and the home of the brave! When will the people of this nation begin to carry out the principles of the Declaration of Independence! When will they begin to do justly and love mercy! Our rulers seem to be working out the destruction of this nation; and, unlike Belshazzar and his company, they do not see the hand-writing on the wall. I think every friend of God and humanity should flee out of this government, as Lot did out of Sodom. The late discussion between Mr. MANN and Mr. PHILLIPS shows to every discriminating mind the false position of every man who swears to support the Constitution of the United States.

Yours, &c., J. NOYES, JR.

ABINGTON, April 8, 1853.

FAST DAY AT UPTON.

DEAR FRIEND GARRISON:

A quarterly meeting of the Worcester Co. (South Division) Anti-Slavery Society was held at Upton, on Thursday, April 7, (Fast day—or *Farce* day, whichever any one may be disposed to call it)—and it was made my duty to report its proceedings. I will, however, endeavor to be very brief, as I know that THE LIBERATOR has but little room to spare, especially during the discussion between Messrs. Phillips and Mann.

No notice having been given for a meeting of the Society, Rev. Mr. Foss preached, in the Unitarian meeting-house, a very excellent practical sermon, which was listened to with marked attention and interest, and must have done good. He spoke of slavery and war especially, as a Christian minister should speak; but as few who occupy the pulpit can afford to.

In the afternoon, the Society met at Waverley Hall; the venerable Effingham L. Capron, the President, occupied the chair, and the writer was appointed Secretary, *pro tem*.

A committee on Finance was chosen, consisting of Mr. Harrington, of Upton, Wm. A. Haywood, of Milford, and L. M. Perham, of Mendon; one, also, on Business, consisting of Samuel May, Jr., Andrew T. Foss, and Abby K. Foster.

Mr. May offered the following resolution:

Resolved, That the Anti-Slavery cause is emphatically the cause of Jesus Christ; and that, in this country, in an especial manner, no man can present a valid claim to be a friend or disciple of Christianity, who is not an open and active anti-slavery man.

Mr. May said, he was always specially glad to meet the anti-slavery friends in Worcester county, where he commenced, and had passed, his anti-slavery life. He was also glad to see, in Upton, signs of a revival of the anti-slavery spirit which once distinguished that town. And there was a pressing need of this every where, for Massachusetts seemed to be in particular danger of losing the many virtues, and especially the spirit of free-

dom, which once distinguished her. Strong temptations, he said, were held out to the Commonwealth to be false to humanity, and subservient to the Slave Power. This point he clearly proved, and earnestly called upon all present to be faithful, in this crisis of affairs, both to their own souls and to God.

ABBY KELLEY FOSTER said, that the state of her health would not admit of her saying much on this occasion; but, feeble as she was, she could not sit entirely silent. She spoke of the effort which had been made in Worcester Co. to have a true gospel preached therein, and which had resulted in the agency of Rev. Mr. Foss, who had been laboring in the work both ably and efficiently. She also spoke of the liberality of the Anti-Slavery movement, and said, that if it did not have Doctors of Divinity on its platform, it was because they could not be obtained. Heretical as 'Garrisonians' were considered, they were always glad to secure the services of the 'orthodox,' and were ready to aid them the more for being orthodox, it is so rare that they are to be had. And she based a call for 'material aid' on the catholicity of the enterprise. She spoke interestingly and effectively.

Rev. Mr. Foss, being called upon, gave a very interesting account of his labors in Worcester Co., in Millbury, in Grafton, Southboro', Boylston, Hopkinton, Douglas, Whitinsville, Shrewsbury, Northboro', Mendon and Milford. He told plain and pungent truths, yet kept the audience in exceedingly good humor throughout. He is an able and interesting man, who must do good service wherever he goes.

During this meeting, Wm. H. Fish, Rev. Mr. Hassal of Mendon, and Rev. Mr. Ball of Upton, made some remarks; the two latter, by way of defining their positions. Mr. Hassal spoke unequivocally, strongly, earnestly, against slavery, and is evidently determined to be a free man in the pulpit, or not stay in it; but he objected to my position, that *pro-slavery men should not be invited into the Church*; and also against some of the views of Mr. Garrison, whom he, nevertheless, honored and revered as one of the greatest, if not the greatest, man of the age. Mr. Foster replied to some of his points, and in a most admirable and deeply impressive manner. Mr. Ball uttered a few earnest thoughts of sympathy with the anti-slavery movement, and declared his determination to do what he could to build up an anti-slavery church. This closed the afternoon session, and Mr. Foss spoke in the evening; but as I was not able to remain to hear him, I can give no report of his address.

WM. H. FISH, Sec. pro tem.

MR. EVERETT'S SPEECH. Mr. Everett made an oily and neatly-mouthed speech in the Town House Monday, on Central American affairs. His discourse was of the very daintiest, and softest, and politest description. He bowed to all sides, and was most gracious to all sides. He was bland and beautiful beyond precedent. He smiled upon the audience and smiled upon his colleagues; smiled upon Judge Douglas, smiled upon Mr. Clay, smiled upon Great Britain, smiled upon Gen. Pierce, concurred with everybody, and complimented everybody, in the most affable and undulating and homed terms that the vocabulary of his choicest rhetoric could furnish. There never was such an ocean of sweets, never such delicious streams of nectar poured forth. So have we seen a royal banquet, and a royal banquet, and with his face wreathed in smiles and joy, beaming from his countenance, how to the front, bow to the right, bow to the left, bow to his associates, bow all round, and at length sit down in the very lap of applause. Thus was it, apparently, with the Senator from Massachusetts, in his speech on Monday.—N. Y. Tribune.

ATROCIOUS VILLANY. A correspondent of the Tribune, writing from Toronto, U. C., tells this story of villany:

'A free negro recently came here to take a wife of his own color. The girl's father was reputed to possess, and does possess, considerable property. He gave the daughter in marriage, but, like a prudent man, kept his cash. This did not suit the matrimonial speculator—for such the fellow proved to be—and he resolved to make something out of the match. Will it be believed, he took his wife to the slave shambles, sold her, and putting the proceeds into his pocket, went along his sordid way. The father has left this city in search of a daughter whom he regards of inestimable value.'

How true it is, as Fred. Douglass once said, that negroes prove their kindred to the whites by their crimes and vices as well as their virtues! Such an outrage, fiendish as it seems, is a very Christian and humane act, according to our pious defenders and apologists for slavery as 'better than freedom for the blacks,' and as the 'grand agent in God's providence for their civilization and conversion to Christianity.' Whether such sermons have any part in the preparation of this world for the hereafter, no one can tell, of course, though it is not improbable.—Penn. Freeman.

A SLAVE CASE. An effort was made some days since, by two men from Virginia, to secure the person of Robert Thomas, a fugitive slave, who has resided in Trenton for the last twenty-five years. The agents for the alleged owner of Thomas, called upon James Ewing, Esq., who had been appointed Commissioner under the law, and required him to act in the premises. Mr. Ewing declined the appointment. Robert Thomas took the midnight line for New York, and got safe into Canada. He had accumulated about two thousand dollars' worth of property.—Phil. Ledger, Thursday.

The Penn. Freeman says:—
'The saddest feature of the story is untold. Mrs. Thomas, a worthy woman, an excellent wife and a devoted mother, was suffering from feeble health at the time, and she has since died, doubtless a victim to the excitement and grief caused by this outrage; leaving a motherless family of children, some of them quite small. The first tidings to the poor man who is thus driven from his hard-earned and happy home, and his native land, by the Fugitive Law, will be that he is widowed, his children orphaned, and his home left desolate by that sad bereavement.'

MRS. STOWE IN GREAT BRITAIN. Mrs. Stowe and her friends are to be met at Liverpool by a committee of gentlemen, headed by the Earls of Carlisle and Shaftesbury, bearing the address of five hundred thousand women to the women of America; also, by a deputation from Birmingham, with the avails of the Testimonial Fund raised by contribution from the readers of Uncle Tom's Cabin. A committee from Glasgow will escort her party to that city, where the invitation to visit Great Britain originated. From Glasgow, they go to Edinburgh, and thence to London, where they will be received at Stafford House.

The Duchess of Sutherland is a sister of the Earl of Carlisle, better known to us as Lord Morpeth. It was not 'her family' that perpetrated the atrocity of expelling the Scotch peasants from their homes.—Commonwealth.

CONSOLATION FOR MRS. TYLER. At the celebration of St. Patrick's Day in Glasgow, Rev. Dr. Cahill thus enthusiastically expressed himself with regard to Mrs. Gardner Tyler, omitting all notice of the Hon. John, her husband:—
'I long to stand in the presence of the patriot, the accomplished Mrs. Tyler, and the incomparable lady of America, that I may offer to the deep homage of my grateful heart—that I may present to them the respect and enthusiasm of the people of Ireland, for the withering chastisement they have inflicted on the sainted cruelty of the Duchess of Sutherland, and for the graceful dignity with which they have exposed the well-meaning hypocrisy of her noble committee.'

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, APRIL 22, 1853.

NINETEENTH ANNIVERSARY

OF THE AMERICAN ANTI-SLAVERY SOCIETY.

THE ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held in the city of NEW YORK, at the CHINESE ASSEMBLY ROOM, No. 639 BROADWAY, on WEDNESDAY, MAY 11th, 1853, commencing at 10 o'clock, A. M.

THE BUSINESS MEETINGS OF the Society will be held in the large COMMITTEE ROOM of the same building, on the AFTERNOON of WEDNESDAY, MAY 11th, and on THURSDAY. It is very desirable that large delegations from all parts of the country shall be in attendance, not only at the public Anniversary, but at these subsequent private meetings for the transaction of important business in relation to proposed operations of the Society for the ensuing year.

WILLIAM LLOYD GARRISON, President.
WENDELL PHILLIPS, } SECRETARIES.
SYDNEY H. GAY, }

THE ANNIVERSARY.

We hope all the members and friends of the American A. S. Society bear in mind that the Nineteenth Anniversary of the Society will be celebrated in the city of New York, on the Eleventh of next month—three weeks from the present time. It lacks now less than Six Months of being twenty years since the American Society was formed at Philadelphia, in December, 1833. It has had much of life crowded into those twenty years.

Many vicissitudes has it experienced and many 'perils of robbers, perils by its own countrymen, perils in the city, perils in the wilderness, perils among false brethren.' But it hath survived them all unto this day, and hath fulfilled its course, if not always with joy, at least with the testimony of a good conscience, with faith and with hope. It feels that its labors have not been in vain, for it sees the fruits of them on all sides—in the lip-service which it has compelled almost all the Free States, at some period, to give to its testimonies, in the goodly company which it hath been the means of rescuing from Pro-Slavery Heathendom and bringing into the light of the Gospel of Christian Anti-Slavery, in the convulsions of Church and State which it hath caused by the fidelity with which it hath applied to both the touchstone of Anti-Slavery Truth, in the very tumults, confusions, wars, compromises and other desperations to which it hath driven the Enemy in its own defence. The Evil Spirit of Slavery will never depart out of a people it has so long possessed, without rending it and making it to cry aloud that it is tormented before its time.

But the time has not yet arrived for writing the history of the American Anti-Slavery Society and its works. It is still in the midst of life. Its career may have but just begun. At any rate, it is far enough from being finished. The field is not yet so fully tilled that the laborers can look back from the plough and exult over the past. The plough has yet to be driven deeper, before the soil will be fitted for the golden harvest of blessings it is yet designed in the Providence of God to bring forth. It is well, then, for the laborers to come together at certain seasons to consider the state of the vineyard, the signs of the times, the best methods of cultivation, and to lay out their work to the best advantage. The Annual Meeting of the Parent Society in May has always been such an occasion of assembling together and consultation. At least, it was, until the effervescent patriotism which went before the making of President Pierce (though never designed for the making of him) made New York too hot to hold us, three years ago. New York, as the Capital, in a commercial sense of the country, from its central position, the conveniences of reaching it from all parts of the country, and the fact that the business of almost every man takes him thither, at least once in every year, is the most suitable place for any collection of persons, for any purpose, from a widely extended range of country. We are glad, therefore, that the Executive Committee have been able to make arrangements for holding this Anniversary there, as of old time.

This meeting is one of a peculiar character. It is rather of the nature of a Congress than of a Mass Meeting. It does not look so much to the results of the specific agitation of the City where it is held, as to the remote agitations which are to be planned, stimulated and promoted by it. Its purpose is not to convert New York from the error of her ways, and to evangelize her hundred slave-catchers and their tools, so much as to afford all Abolitionists willing to co-operate with the American Anti-Slavery Society an opportunity of meeting and taking counsel together for the promotion of the general Enterprise. It is held at a point the least difficult of access, and at the least expense, in the whole country. That all the Abolitionists in the land should come up together to their Great Feast is not expected, though it were most devoutly to be wished. But that, with these advantages, a greater number, from a larger extent of country, may be got together there than anywhere else, we are assured, for we know it by our own experience. We have many more crowded meetings during the year than we can collect in New York; but none at which we should be able (and, in times past, have been able) to collect so large a number of active Abolitionists from almost, or quite, all the free States. The number of those crowded Meetings and Monster Conventions, which carry the sense of the Slave's wrongs and the Freeman's guilt into all corners of the country, depends very much on the spirit which is aroused or kept alive in those obscure meetings in the heart of the great Metropolis.

Much more numerous Meetings than the average of those following the Public Anniversary in New York (which has never failed to draw a full house) marked the Annual Meetings of the two last years, held respectively in Syracuse and Rochester. A greater number of minds were undoubtedly reached than we get at in New York; but they were, almost entirely, gatherings from the immediate neighborhood of those Cities, and not made up of delegations or individual members from all parts of the Free States, and from some of the Slave States, of which our New York Meetings used to be composed. They were excellent as Conventions or Mass Meetings, but did not answer the purpose of a general meeting, face to face, of Abolitionists from all parts of the country. At least one such Meeting should be held in every year. And we apprehend that New York is the only place in which such an one can be brought about. It should, and will, give rise to many such Meetings as those at Syracuse, Rochester and Cincinnati. It should be productive of much, and, if fully attended and rightly conducted, it cannot fail to be so. Its object is not New York and its neighborhood, which is all that a local Meeting looks to, but the whole field, which, if not the world, is the entire American portion of it. We think this distinction and these considerations important to be kept in mind, as an explanation of the importance which the Executive Committee attribute to the holding of the Annual Meeting in the City of New York.

In view of these things, and of the many advantages attending the social intercourse of persons engaged in a common public duty, but widely separated in the spheres of its performance, we urge all that can make it convenient to come, or who can come in despite of inconvenience, to be in New York on the eleventh of May. Let all parts of the country be faithfully represented by tried and true men and women. Let those who cannot come in person, contribute to send some one of their number whom they can trust to represent them. Let them come ready to represent the wants of their various quarters of the country, and the hopes and prospects of successful agitation there. And let

them not fail to come prepared to strengthen the hands of their ministering servants by supplies, or pledges of the same, to be applied to the carrying on of a persistent and indefatigable 'rub-a-dub Agitation.' It is just such an agitation that selfish politicians and prostituted priests fear and hate. It is such an one that the American Anti-Slavery Society exists to create and promote. But this warfare, no more than that of the sword, can be maintained without *staves* to put it in action. Those staves, it is the business of those desiring the battle to be fought and won to furnish. We are sure that so great an amount of disturbance was never created with so moderate an expenditure of means as has been bestowed on that with slavery. That battle, though often baffled, must yet be won. But it will be won only after hard fighting and long labors. But we are nearer victory now than ever before; so it behooves us not to hold back the edge of the sword. Remembering the advice of the Apostle—'not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.'—x. c.

THE FOLLOWING REMARKS ARE FROM FREDERICK DOUGLASS'S PAPER:—

WENDELL PHILLIPS AND HORACE MANN.—THE TEXT AND THE COMMENTARY.—We give below a part of Mr. MANN'S response to the five columns addressed to him by Wendell Phillips. It will be seen that Mr. Mann does not, in terms, acknowledge that there is a clause in the Constitution requiring the surrender of fugitive slaves, but simply meets Mr. Phillips on his own ground. With what success he does this, the reader can judge as well as we. We see that THE LIBERATOR is the only paper, continues to hold up the hands of Mr. Phillips, and that D. Y., of THE Standard, seems equally desirous for a look or corner in this controversy.

As an on-looker, we demand fair play.

If Mr. Douglass means to imply that it is not 'fair play' for the Editor of this paper to express his opinion on the merits of the handling of the controversy between Messrs. MANN and PHILLIPS, we must beg leave to differ from him. We think *Fair Play* to consist in giving both parties a full hearing, and not in abstaining from comment upon what they have to say. We can see nothing in this matter to exempt it from editorial criticism, any more than any other that may claim admission into the columns of a paper; though, certainly, Mr. GARRISON has used his privilege, in this case, very sparingly indeed.

As to the remarks of 'D. Y.,' the Boston Correspondent of the Standard, we are in no wise responsible for what he (or she) may please to say on this or any other subject. Only, we think the Standard, having complied with the conditions above stated, of having printed Mr. MANN'S and Mr. PHILLIPS'S communications entire, its Editors or any of its Correspondents have a perfect right to animadvert upon those of either or both, at their pleasure.

While on this subject, we will insert the following *paraphrase* from the Lowell American:—
MANN AND PHILLIPS. THE LIBERATOR of this week contains a long letter from Horace Mann in reply to Wendell Phillips. It is the sharpest thing yet said on either side of the controversy. Mr. Phillips, if he keeps the dispute open, will come out of it considerably damaged, according to present appearances. We give the following somewhat long but very interesting extract from Mr. MANN'S letter.

Then follows a long extract from Mr. MANN'S last letter. Of course, the American will copy all of Mr. PHILLIPS'S Reply that applies to his extract. Not merely on the ground of *fair play*; but that the Lowell American may see how 'considerably' Mr. MANN has 'damaged' that individual. Those patriotic citizens should be indulged with the sight of Mr. PHILLIPS after he has been carved like a dish fit for the gods, or hewed like a carcass for the hounds. It will comfort their righteous souls.—x.

THE BRITISH AND FOREIGN ANTI-SLAVERY REPORTER for April has come to hand, and we have looked over its contents with an unwonted interest. This paper, as our readers know, is the Organ of the B. and F. Anti-Slavery Society, but of late years, seems to have been little else than the mouth-piece of John Scooble, its editor, and completely subservient to all his prejudices.

Fortunately for the paper, for the Society it professed to represent, and for the anti-slavery cause, Mr. Scooble was, last winter, induced to vacate the editorship. With his departure, the reign of prejudice, of bigotry, and (what we especially cannot fail to notice) of bitter hostility to the American Anti-Slavery Society, and all its supporters and friends, seems to have passed away. The new editor is evidently a man of ability and tact, and the Reporter, in his hands, has already undergone a marked change. It has lost the dull and heavy air which long pervaded it, and has become an interesting and spirited journal. It comes fairly forward to look the whole matter of slavery in the face; and we infer, from what we have thus far seen, that it will not fail to investigate the question of American slavery, and discuss the nature and sources of those influences which guard the strongest support to slavery, from whatever quarter they may come. This is a very hopeful sign. The American Anti-Slavery Society has no cause to ask favors in any quarter; but it has a right to expect and find justice and fairness from all real friends of the anti-slavery cause; and the men who now claim to represent the Clarkson, the Wilberforce, the Macaulay, the Sharps, of a former generation, ought to be the last to withhold these. The Reporter is now evidently pervaded by no unfriendly feeling towards the members and the efforts of the American A. S. Society; and in this we greatly rejoice; and as a proof of this feeling, we may mention that the April number gives two columns from WENDELL PHILLIPS'S speech at the late annual meeting of the Massachusetts A. S. Society, introducing the extract with the following remarks:—

AMERICAN ABOLITIONIST MOVEMENTS.—We propose to notice, under this head, the movements of our countrymen in the Anti-Slavery cause, who are engaged in promoting its success in the United States. As the battle-field of slavery is now almost exclusively confined to the American soil, no intelligence can possibly be more important or more welcome to our readers, than the faithful and impartial record of the proceedings of those who are engaged there in a hand-to-hand fight with the unclean monster, and who naturally turn to England and her abolitionists for encouragement and co-operation.

Our limited space will preclude us from giving an extended report at any time. We shall strive, however, to present a succinct summary of the proceedings of such Societies as may honor us with an account thereof, and hope that they will look to the Anti-Slavery Reporter as the faithful recorder of whatever movements are being prosecuted in the United States, or elsewhere, for the abolition of Slavery.

We append an extract from a remarkable oration made by Mr. Wendell Phillips, the Democratic Member of America, at the Annual Meeting of the Massachusetts Anti-Slavery Society, on the 27th January last.

The same number has articles on the 'Underground Railroad,' 'Sketches of American Slavery,' 'Tribute to Mrs. Stowe,' 'Slavery in the United States,' 'The President's Address,' &c.; showing the liberal space given to the American aspects of the cause.

The Reporter notices a series of public meetings, upon the subject of American Slavery, to be attended and addressed by GEORGE THOMPSON, Esq., late M. P. for the Tower Hamlets. Also, various anti-slavery lectures by W. Wells Brown, and by Rev. Edward Matthews, of Wisconsin.

We are rejoiced to see that the B. and F. Anti-Slavery Society are about to issue an Address to Christians of all denominations in the United Kingdom, inviting 'their active co-operation for the abolition of a system, which is so opposed to the precepts and the practice of the Christian Religion.' The Address itself is printed in the Reporter. It is an able and plain-speaking document. It distinctly charges the American Board of Foreign Missions, the American Home Missionary Society, the American Bible Society, the American Tract Society, and the American Sunday School Union, to gether with the Northern churches, (with some exceptions,) with being implicated in the sin of slavery. We shall endeavor to print this Address next week.

MR. GARRISON'S ABSENCE. Mr. GARRISON left last week for Cincinnati, where he proposes to spend the last week of the year. The lateness of the hour at which the excursion will be beneficial to his health, and we are sure it will be to the Anti-Slavery Cause, is, perhaps, no man in the country so well calculated to grossly misrepresent as he, and there is certainly none before whose face prejudice and slander will so swiftly flee away and hide themselves. His presence, in public and private, in the best interests of the Cause he incarnates in the eyes of the slave, and his friends, and his occasional visits to the fields of labor, even though they will produce the immediate loss, and we trust that they will produce the short-termings of those who supply his place temporarily, in view of the general advantage of the Cause.—x.

A communication has been received from Rev. HORACE MANN, in reply to Mr. PHILLIPS'S letter in our last week's paper. The lateness of the hour at which it was received, (our paper being nearly ready for the press,) together with the length of the communication, renders it quite impossible for us to publish it this week.

An edition of WENDELL PHILLIPS'S speech at the annual meeting of the Massachusetts Anti-Slavery Society has been printed, and is for sale at this office. Single copies, five cents.

In speaking of the death and funeral of Rev. Charles T. Torrey, the Reporter does not name the Rev. Charles Torrey, who was a member of the American Anti-Slavery Society, and a minister of the Unitarian Church in Boston, and who died on the 17th of March last.

We know not, and care not to inquire, how far he had an influence upon this change in the Reporter, in its attitude to the American A. S. Society. We do not know that it has had the least influence. We have no reason to think that the change is owing to any man, race, or color, as the common law of the land, and the common law of the church, and the common law of the State, and the common law of the Nation, and the common law of the World, and the common law of the Universe, and the common law of the God, and the common law of the Father, and the common law of the Son, and the common law of the Holy Spirit, and the common law of the Father, Son, and Holy Spirit, and the common law of the Father, Son, and Holy Spirit, and the common law of the Father, Son, and Holy Spirit, and the common law of the Father, Son, and Holy Spirit, and the common law of the Father, Son

NEW BOOKS,
OF RARE INTEREST AND VALUE,
JUST PUBLISHED BY
JOHN P. JEWETT & COMPANY,
BOSTON.

OWING to the unparalleled draft upon our resources during the past year, on account of the unequalled sale of *Uncle Tom's Cabin*, a large number of most valuable manuscripts were obliged to lie upon our safe, waiting a favorable moment to appear in print. We have availed ourselves of the earliest opportunity, and now offer them to the readers of good books of them are issued. Those still in press will be published speedily.

THE KEY; THE KEY
TO
UNCLE TOM'S CABIN,
BY HARRIET BEECHER STOWE.
THIS GREAT WORK IS NOW READY,
PRICE—50 cts. paper; 75 cts. cloth.
\$5,000 PUBLISHED, FIRST EDITION.
59,800 copies ordered in advance of publication.
FOR SALE BY ALL BOOKSELLERS.

THE SHADY SIDE.
OR, LIFE IN A COUNTRY PARSONAGE,
BY A PASTOR'S WIFE.
This volume is designed, in a measure, as a companion to that charming little book, *Sunny Side*, and we do not that it will meet with quite as favorable a reception as that work. It is written in an admirable style, and one who commences its perusal will hardly be able to stop until he comes through. Price 75 cts.

CONQUER THE SKEPTIC, AND THE CHRISTIAN.
TRANSLATED FROM THE GERMAN BY MRS. WILSON.
This most interesting work contains the history of the last days of this distinguished man, and the account is given from the religious author. The work has been translated by Master, Manor, through whose instrumentality he is able to abandon his skepticism, and embrace the religion of Jesus. Price 12-1-2 cts.

THE LAST HOURS OF CHRIST.
BY W. G. SCHAEFFLER,
Missionary at Constantinople.
A portion of this most admirably written volume, "Meditations on the last hours of our Savior upon earth," was published some years since, and has met with great success from the religious public. The work has been rewritten, and very much enlarged, and is again offered to the community. We would not say a word in commendation to those who have read the volume originally published. To those who love to go with the Saviour of men, to meditate in the garden of Gethsemane, or upon the mount of Olives, or by the sea of Galilee, this volume will afford a vein of sacred thought. Price 1 00.

Dr. Beecher's Third Volume.
We have just issued the third volume in the series of his writings of this venerable and eloquent man, and has been lately said of him by some one, "the father of modern times, and the father of the country." This volume contains his VIEWS OF THEOLOGY, and his portrait for Heresy before the Presbytery and Synod of Cincinnati, with a superb steel Portrait by Andrieu Price \$1. No clergyman's library is complete without Dr. Beecher's writings.

White Slavery in the Barbary States.
BY HON. CHARLES SUMNER, U. S. S.
Illustrated with 50 superb designs by Billings, engravings from the religious author. The work has been rewritten, and very much enlarged, and is again offered to the community. We would not say a word in commendation to those who have read the volume originally published. To those who love to go with the Saviour of men, to meditate in the garden of Gethsemane, or upon the mount of Olives, or by the sea of Galilee, this volume will afford a vein of sacred thought. Price 1 00.

Judge Jay's Writings on Slavery.
In one volume, 12 mo., with a portrait.
PRICE, \$1.00.
Who has rendered more efficient services to the cause of humanity than the venerable Judge Jay? His elective writings will be among the very best contributions to the anti-slavery literature of the country.

Philosophy of Mysterious Rappings.
OR, THE DYNAMIC LAWS AND RELATIONS OF MAN.
BY DR. E. K. ROGERS.
A learned and philosophical exposure of the modish belief in spiritual manifestations, showing most convincingly, that we need not go to the spirit world to account for those things, but that they can all be explained by human agency, and the laws of philosophy. Let the believers in spiritual rappings read this and conclusive work. Price 1 00.

THE SILENT LAND.
OR, LEAVES OF CONSOLATION FOR THE AFFLICTED.
BY MRS. H. DWIGHT WILLIAMS.
This volume is a compilation from the best prose writers and poets of America and England, of the most beautiful pieces, for the comfort of those who mourn loss of near and dear friends. Price 1 00.

GERMAN UNCLE TOM.
TRANSLATED BY PROFESSOR MUTTEN.
In one volume octavo. Price 50 cts.
The English language has been translated in print of this unrivaled tale; and this translation into the German language we believe will be as popular as the large German population in this country.

BOOK OF 1000 ANECDOTE HUMOROUS, GRAVE AND WITTY.
BY M. LAFAYETTE DRYN, M. D.
There are hours when men need relaxation from the stern labors of life, both bodily and mental. In these seasons, such a volume as the above is a desirable companion, and affords that relief which the mind needs. Price, \$1.00.

IN PRESS, TO BE ISSUED SPEEDILY, GIDDINGS' SPEECHES.
The Congressional speeches of this distinguished uncompromising anti-slavery veteran, who is still fighting nobly with the powers of darkness, complete one volume, 12 mo., with a portrait. Price, \$1.00.

Key to Uncle Tom, in German.
This work is now being translated into German one of our best German scholars, and will be issued soon after the publication of the English edition.

WRITINGS OF PROF. BELA B. EDWARDS, D. D.
BY REV. PROF. PARK, D. D.
WITH A MEMOIR, BY DR. PARK.
This work, which has been unavoidably delayed, he issued in two volumes, 12 mo., about the 1st of April.
The numerous admirers of Dr. Edwards will with pleasure this announcement. The collected writings of such a man are an invaluable contribution to literature, more particularly when compiled by the scholar as Dr. Park. The memoir glows with the fervid enthusiasm of the Editor.

Complete Encyclopedia of Music.
BY JOHN W. MOORE.
Assisted by JOHN S. DWIGHT, Esq., the learned accomplished Editor of *The Journal of Music*.
This work will occupy an unoccupied field, no work ever having been compiled before, either in country or in England. It will be a complete *Encyclopedia of Music*, from the earliest times to the present; a *Treatise on Harmony and Thorough Bass*; a *Descriptive of all known Musical Instruments*, and a *General Musical Biography*, containing a succinct mention of the names of the most distinguished Musical Celebrities and composers who have lived. The work is comprised in one large royal 8vo. volume of about 1,000 pages, double columns. To be published during summer.

The above valuable works are published by
JOHN P. JEWETT & CO., BOSTON.
JEWETT, PROCTOR & WORTHINGTON, CLEVELAND, OHIO.
And for sale by all the principal bookstores.

